

C.M.S. NEWS-LETTER

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Dear Fellow-member of C.M.S.,

The NEWS-LETTER for October, 1956, written at the beginning of August, was concerned to attempt some interpretation of the world of Islam to-day. In view of the clouds which even at the beginning of August were banking up on the horizon, I gave as its sub-title: "A view from the banks of the Suez Canal". I will not here reiterate any of the argument of that NEWS-LETTER. In the light of subsequent events I stand by everything I then wrote. But these subsequent events themselves have had a profound effect on the history of our times. The reader, deeply interested by implication in the Christian Mission in the world, is entitled to ask if there is any evidence available of the impact of last autumn's events upon the Christian enterprise. This NEWS-LETTER will aim to provide a tentative answer to that enquiry.

MISSIONARIES IN THE STORM-CENTRE

The reader will be aware that following upon the Anglo-French intervention in the clash between Israel and Egypt the service given by missionaries of British nationality was interrupted in both Egypt and Jordan and seriously restricted in some other areas of the Middle East. Let this be our starting point.

Let me briefly explain what is the practice of our Society when missionaries find themselves at the storm-centre

of some civil or international tumult. Believing that there is a very important witness that Christians can give in such circumstances, the instructions of the Committee are that our missionaries continue at their posts, there to give whatever service may be possible. Obviously, however, events may make withdrawal necessary. Two grounds for such withdrawal are recognized—(a) if the missionaries are ordered to leave by the duly constituted authorities of the country concerned, (b) if the missionaries are satisfied that the responsible indigenous leaders of the local Christian community desire them to leave because their presence as foreigners is proving an embarrassment to that community in relations with its own government.

Condition (b) was held by our missionaries in Jordan to obtain on November 1, 1956 and they then left the country. It is of interest that by the express wish of the responsible leaders of the local Christian community in Jordan, two of our missionaries have since been asked to return to their work there and others may follow. Condition (a) obtained when the Egyptian government ordered all British missionaries to leave the country. It is noteworthy that up till the moment when this order was executed our missionaries, after only one brief interruption, were continuing unhindered at their work. Their relations with the Egyptian authorities and people had been uniformly good.

More important still was their unbroken fellowship with their fellow-members in the Church throughout the period of acute tension following on the bombing of air-fields and the landing of troops at Port Said. Sacramental expression was given to this deep fellowship when on the night before the missionaries left, they partook with their Egyptian colleagues and friends in a Service of Holy Communion, celebrated by Archdeacon Adeeb Shammās. Here the right hand of fellowship was pledged, the British members present being commissioned to represent the Church in Egypt to the Church in Britain. By being prepared to continue at their work throughout those months of increasing tension a ministry of reconciliation was exercised of a kind which, in such circumstances, is one of the principal justifications of the work of the foreign missionary.

Further, it should be noted that in both cases, in Jordan and in Egypt, the basic reason why the missionaries had to withdraw was not that they and their work as Christians were obnoxious to the people or the governments of the countries concerned, but that so many of every country are completely unable to draw any kind of distinction between religion and nationality.

Here, let us be frank, is a real problem to which there is no easy solution, perhaps no solution at all. There are plenty of bad reasons why the Christian Church has failed to convince men of its genuine *supra*-national character. Race prejudice, national pride, tribalism in one form or another, continue to divide the Church. There are still many of us, particularly in the West, who assume an identity between our culture and the Gospel which does not exist. All that is on the one side. On the other is the fact that the proclamation and working out of the Gospel has to be in the vernaculars of time and place if its real saving power is to be discovered. The very proof of the universality of the Gospel lies in its power to take *local* form everywhere. But to become genuinely local is to become involved in race and nationality and tribe. At the very centre of our task we are confronted with this paradox. It enormously complicates the task of the Christian Mission in a world such as our own in which revolutionary political changes are occurring at such a feverish pace, and in which, for many, Christianity is still wrapped in the swaddling clothes of the West. For many British missionaries the reality of this paradox was the form under which they had to bear witness

to the Cross and carry their own cross in the stormy days of last autumn. To say that is not to pass a political verdict but simply to record the evidence derived from a large number of letters from all over the world.

PRAYER FOR THE CHURCH

So much then for the background facts about the immediate impact of the Syrian incident on the work of one Missionary Society. Before pursuing our inquiries however, let me ask your prayers for the Church in Egypt and in Jordan and throughout the Middle East. Our fellow Christians there, and more particularly those with intimate links with Britain have no easy task to perform. But they have a tremendous opportunity to be witnesses to the Cross and what the crucified Saviour of the world means to them. The missionaries of our own and other British Societies and British Chaplains, all of whom have seen the pattern of their service disrupted, also need our prayers that they may prove in their own experience the continuing triumph of the will of God. I am reminded of some words of Dr. Dillistone in his book *The Significance of the Cross*, which may we give point to our prayers. He writes:

"If there is truth in the claim of the Time Spirit in Goethe's *Faust*:

"Thus on the roaring loom of time
I ply,

And weave for God the garment that
seest Him by,"

still more is it true that God is using the same loom to weave for man the pattern of his life here on earth. A Scottish hymn writer has expressed this thought in his familiar lines:

"With mercy and with judgment
My web of time He wove",

but we might add to the threads of mercy and judgment those of joy and sorrow, of light and darkness, of exaltation and disappointment, of calm and anxiety, of success and failure, of hope and despair. "The Cross Threads of the Web of Life" is a phrase which can be tested by human experience and shown to be a true representation of reality."

So let us pray with the Cross at the centre of our thinking. To induce such understanding and such feeling prayer for the Church in the Middle East and throughout the world is the primary purpose of this NEWS-LETTER.

With that introduction let us go on to discover what evidence is available for the impact of these events upon opinion in Africa and Asia and in consequence upon the Christian Mission there.

REFLECTIONS ON THE GREAT DEBATE

At the outset of this inquiry I want to state my own conviction that the nature of the reaction within Britain herself had a significance which was every whit as much religious as it was political, and perhaps on the long view even more so. No one who, in Britain, lived through the last quarter of 1956 and was in any degree sensitive to the great issues then under debate, is likely to forget the experience. Rarely, if at all, in the lifetime of anyone now living was the country more deeply divided. The division knew no party lines. Families were divided. Friendships were strained. And the fundamental reason was that the nation was grappling with great moral issues. The very fact that men and women felt passionately about what was happening was itself a fact of religious significance. Amongst those who thought at all there was no apathy in Britain. There is abundant evidence that a growing appreciation of that fact on the part of thoughtful people in Asia and Africa has led to a re-appraisal of some of their first most pessimistic judgments. When any nation wrestles as grimly as Britain did with moral issues there is ground for hope that morality is not at quite such a discount in political affairs as is sometimes assumed.

Here let me be quite explicit, as one who felt himself deeply engaged in the debate, that throughout those days it was crystal clear that neither side possessed any monopoly of righteousness or of the capacity for sound moral judgments. On both sides there were arguments used which were wholly unworthy of the issues at stake. Opposition to the government was often every whit as mixed in motive as was support for it. It is perhaps worth recording, as being of some moment for a Christian appreciation of what happened, that beneath the acute division there was, on the part of all responsible people, a fundamental agreement on the fact that justice in international relations, on the basis of the rule of law, must be upheld. The essence of the debate was to be found in disagreement as to the wisdom, appropriateness and expediency of the means used to that upholding. Nevertheless this basic agreement is morally very significant indeed.

No one would be so foolish as to deny that all kinds of personal factors entered into the course which events followed and that the human elements in the situation did not always match the

dignity of the issues involved. That is putting it very mildly. The fact remains, however, that the bitterness of the conflict and the emotions aroused in it were deeply concerned with a question of law, of how international morality is to be maintained so that confidence between nations can be ensured to their mutual benefit. In a world in which there are all too many signs of a drift towards anarchy, not least in international relations, a nation which can paralyse its own initiative because it allows itself to be deeply divided on the moral issue of how to ensure a respect for law, need not spend overmuch time wearing a white sheet. A clearer perception of these facts all round might release our own spiritual energies and those of others for penitence at other points where it may be as seriously needed!

A study of the voluminous correspondence I have had on this subject from many parts of the world makes it clear that the basic issue, as outlined above, was very rarely seen or understood. There was in fact a major breakdown in public relations. I mention that because it is strictly relevant to the significance of a lot of the evidence I now want to adduce.

A QUESTIONNAIRE

By way of equipping myself with this evidence I prepared a questionnaire which sought an answer to each of three queries: (1). What were the immediate local reactions to the Anglo-French intervention in the Middle East: was there any discernible difference between the reactions of Christians and non-Christians? (2). Could you, two months later, discover any modification of earlier judgments or any delayed reaction? (3). What was the impact of these events upon the witness of the Christian Church?

This questionnaire was sent out to fifty-five friends resident in many different countries in Africa and Asia. Of set purpose I did not invite the comments of any of my many African and Asian friends. Their opinions reached me indirectly but I did not want to embarrass them by direct questions. The friends to whom I wrote were all British. But in addition to their own replies they sent me a rich harvest of newspaper cuttings from the local press which were invaluable. What is important to note is that the answers given in the great majority of cases followed upon an exhaustive enquiry from a wide range of representative people, Christian and non-Christian.

I give the above details so that the reader may see the limitations of this inquiry and discount my conclusions if he so wishes. What follows represents

the result of a very careful analysis of the replies to the questionnaire, of voluminous press reports, and of a good deal of supplementary material which has come my way unsought. The reader will respect the fact that I pledged my correspondents that in any use I made of this material I would take pains to see that nothing could be traced back to the individual concerned. This reservation may deprive my reporting of spice but not, I hope, of its factual value.

REACTIONS IN AFRICA

By and large it would be true to say that there was a significant difference between the reactions reported from Africa and those from Asia. In Africa the course of events tended to be overshadowed by local preoccupations and there was nothing corresponding to the spontaneous revulsion which occurred in so many Asian countries. Within that broad contrast, however, there were in each continent considerable differences to be noted which corresponded in large measure with the stage of political evolution which had been reached. In Africa for instance the Gold Coast (Ghana as she now is) and Nigeria appeared to register relatively little interest in the Middle East, being far too busy about plans for their imminent independence. There was much more interest among Africans in Uganda in what was happening, in part because Uganda is at one end of the Nile Valley and Egypt at the other, and also because the impact of events in the Sudan in the last two years has created a good deal of concern about what happens further North. But in both West and East Africa a common immediate reaction was fear of another world-war which might, willy nilly, involve Africans. What is of some interest, in this connexion, is the degree to which a good deal of African Christian opinion is revealed as being pacifist in its attitude to war. This was in no sense a reaction to the events in connexion with the Suez Canal. These events revealed an attitude already existing. The nearest thing to a general moral judgment which can be discerned in the evidence which I have received from Africa was this criticism of military action as such. But while this is interesting it must not be exaggerated. I only record it because both in the Christian resistance to Mau Mau and in Uganda during the second world-war there was a similar tendency towards a pacifist position on the part of some of the most thoughtful Christians.

In Africa it might be expected that in the "deep bush" there would be little or

no political interest and certainly no awareness of international incidents. One friend from West Africa wrote as follows:

"As you know, most of my work lies amongst fairly primitive villagers, who have only knowledge of "Suez" is when the Children of Israel left Egypt, crossed the Red Sea and entered Canaan. Such information is, I fear, a little out of date, but it will give you an idea perhaps of the extent of knowledge of world events."

There were certainly areas in East Africa of which the same would have been true. But things are changing in the deep bush also. Another correspondent, this time from Uganda, wrote:

"I have realized again how vividly and luridly one is kept informed of current events at home with news broadcasts, television and the daily newspapers. Coming back here was like coming into another world. But as I have settled down again and dug beneath the surface, it is becoming increasingly clear that this isn't another world, and that international events are beginning to penetrate and have repercussions even in the outlying districts of the country. Folk are asking pertinent questions and expecting a straight reply. They are beginning to form their own opinions. "Your country has invaded Egypt. Why?"

A friend who visited Uganda for the first time last autumn was also astonished to find the degree to which in quite remote villages there was just such a widespread interest, elementary no doubt, but potent as an influence making for a new kind of African response to the political scene.

The question "Why has your country invaded Egypt?" is perhaps innocuous in itself. But the association of *you*, *your* religion and *your* country is an easy and natural one to make. If we imagine isn't being made it is about time we woke up. The background against which the witness to Christ is being made in Africa is changing out of all recognition from what it was a few years ago.

Now while it would be folly to ignore what is happening in the African bush, yet that is not the Africa which is making the real pace of change in Africa to-day. That Africa is the Africa of the schools and the university colleges in which to-day's leaders have been trained and to-morrow's leaders are being trained. Many of my correspondents wrote their replies to the questionnaire against the background of this, the pace-making Africa.

The evidence as I have it from this Africa is disconcerting and depressing and should cause Church leaders to do some very serious thinking, having regard to the claim so often advanced that the Christian Church is making

ing a major contribution to the education of Africa. Letter after letter indicated that there was a general lack of awareness as to the responsibility of Christians as citizens to be informed about the wider issues of public life; an ignoring of the fact that there are points at which the Christian can make a decisive contribution to the common life if he has trained himself to think clearly; a tragic ignorance of the difficulty of applying moral judgments to political activity, and of how hard it is to discover what is justice in any particular situation. Much Christian education would appear to be sadly ineffective precisely at the point when Christianity ceases to be a simple code of personal ethics, and becomes the guide to the relating of religion to the life of the community.

All this may seem remote from the Suez crisis. But this questionnaire about the Suez crisis revealed these facts which may yet be of tragic significance for some crisis nearer home in one part of Africa or another in the future. I will hope to develop this whole subject in the next NEWS-LETTER which will be on the broad theme of Christianity and Politics in Africa.

Meanwhile with regard to "Suez" and all that, the following extract from one letter from the headmaster of a leading school in East Africa is typical, not exceptional:

"Everywhere I get the same impression that, so far, events at Suez have mattered hardly at all, have touched no emotional springs, have sometimes "interest", but the interest of a story or of ancient history... there is no consensus of opinion and, far more important, no 'feeling' that it matters directly to them."

Another correspondent, after a most comprehensive inquiry, writes from Uganda and describes the three underlying sentiments which he believes to be relevant to the African reactions to the Suez situation. He lists these as being (1) a real distrust of Egypt; (2) a common view that "what's in your own land is yours to control and own", e.g. the Suez Canal in Egypt and "land" in Uganda; (3) a view which expressed at its crudest would read "What gives Great Britain one in the eye must somehow or other be right". After developing each of these at length, he adds:

"Now the point hardly needs to be made that these three sentiments are not mutually compatible. 'Sentiments', however, is the right word, and it is of the nature of sentiments that they need not be reasonable. And I believe myself that they explain the undoubted reaction among the literate, which was one of confusion at the time and since."

Elsewhere in his reply this writer sums up the problem thus:

"Parochialism in thought is one of the chief features in African life. We have to admit it, live with it, and wonder how on earth to meet it. We are not alone. The leaders of Uganda thought are as perplexed as we are about it."

Before going any further, let me add this comment on parochialism. I am writing this two days after the declaration of the poll in the North Lewisham by-election. It is my privilege to be an elector in this constituency. I exercised my right to vote after having done my best to understand the issues aright. The national and the local press, not to mention the speakers at the various meetings, were at pains to assure me and the other voters that the world was watching North Lewisham! The inference was that North Lewisham's decision would be a verdict on the Government's handling of the Suez issue. But I can testify to the fact that what was the real issue at the election was the local impact of the Government's Rent restriction bill! We can be just as parochial in England as any part of Africa! What is of crucial importance both for England and Uganda, and every other country, is that there should be at least an informed minority which is responsibly aware of the importance of what cannot be seen from the elevation of the parish pump. It is the responsibility of the Christian Church to ensure that in such a minority there shall be a significant number of Christians.

Before leaving the African scene I must record that the evidence before me makes it clear that there is an undercurrent of suspicion and distrust of Britain which is widespread though perhaps not often very deep. One illustration of this which came in almost precisely the same form from different parts of Nigeria found expression in one letter as follows:

"There is no doubt that the British action came as a shock. It has appeared to them as a reversal of the generally favourable British policy of helping under-developed nations both politically and economically. This has made them rather more cautious, with the feeling that Britain *could* go back on some at least of what she is doing and has promised for Nigeria."

Beside that we might set the testimony that at the moment in West Africa the Colonial Office is more popular than it has been for a long time precisely because it is obviously pressing West Africans towards independence and not holding them back. Both reactions are there in Nigeria to-day. They should be noted.

I close these reports from Africa by recording a *cri de coeur* from the heart of one African, a distinguished and influential

leader of public opinion in his own country. The words are taken from a letter he wrote to an important English newspaper in December, a letter which was *not* published. Suffice it to say that he wrote as a deeply devoted admirer of Britain. What prompted him to write was the charge levelled at Britain that there had been collusion with Israel.

"Is Britain getting bankrupt of integrity? Please, leaders of Britain, we do earnestly pray, lose all but your sense of integrity. If your good name goes, the whole world becomes salt without savour."

In his letter he did not accept the charges. His dismay was that they could be levelled. He was desperately concerned that they should be refuted.

"*You, your religion, your country*"—the integrity of each matters and reacts on the others. That is a fact which every missionary knows.

REACTIONS IN ASIA

The reaction in Asia, as I stated earlier, was at once spontaneous and sharp and unequivocal. One writer from India spoke of the Christian Indian response to the course of events as being that of "disillusioned love". The evidence supports that view provided it is understood that while there has been much disillusion there continues unabated a deep measure of love. Indeed for many a British missionary in India the hardest thing to bear was the combination of the two. All that was the immediate reaction. It is difficult to judge how permanent is the sense of disillusionment. Time will tell. If I have referred to India in particular it is because the sense of shock and sorrow found more vivid expression in letters from there. But essentially the same reactions came from Pakistan and Japan and other Asian countries.

Much the most penetrating comment out of Asia came from one friend who has I believe got right below the surface and exposed the real inwardness of Asia's reaction. His words deserve to be pondered. He writes his interpretation of local feeling as follows:

"The fundamental political issue for Indians, as I suppose for most Asians, is colonialism. It had been thought that Britain was on the right side on this—the only vital issue. Now it is found that she is on the wrong side. That means an 'agonizing re-appraisal'. I wonder if people in Britain feel the point which I am going to try to express in the next sentence: Russian tanks in Budapest is white against white; the 'colonial' issue does not arise; British bombs on Port Said is white against brown (and the Indian press has carried pictures of the smoking ruins of Port Said);

that is 'colonialism'. I wonder whether the extreme (and I personally believe) justifiable violence of the Western reaction against Russia in Hungary, has not strengthened the feeling here that—in the end—to a Westerner force used against a white man is in a different category from force used against an African or an Asian."

That diagnosis of the Asian reaction is I believe, substantially sound and it can be held to summarize an underlying unity which binds otherwise very different Asian countries into one common attitude to the West. Africa as yet lacks this underlying bond between its several parts though the danger of racialism becoming that bond is mounting fast.

REACTIONS AND THE CHRISTIAN MISSION

What does all this spell for the Christian Mission? I have tried in this NEWS LETTER to present the salient emphasis which emerged from my correspondence over the last four months. With the exception of some of those working among Muslims in or near the Middle East I found no suggestion that events in the "Suez Crisis" was having any *immediate* adverse effect upon the witness of the Church in general or of the foreign missionary in particular. But there was some acknowledgment that below the surface of things there had been a shift in the balance of feeling whose long term effects would hardly be helpful.

To that rather general conclusion which I hope no reader will make the mistake of treating as a source of undue optimism, I would make one specific exception and add a corollary.

The exception is the Muslim world in the Middle East. I quote from one writer who can speak for the rest.

"The British action has obviously done tremendous harm to the Christian mission towards Islam. It is but another pointer to the fact that we can only hope to discharge our debt to Muslims, if we go to them humbly, as servants and as partners with them in the business of living in a world ruled by the Living God who speaks to them as He does to us. Perhaps out of our humiliations and brokenness will come a new understanding."

The reader may not enjoy that extract but it is a representative conviction which has to be taken seriously.

My corollary is admirably expressed in the judgment of one who has a wider over-all picture than any of my other correspondents. He writes of the more permanent impact of events last autumn as follows, and I think his words have a very general relevance indeed, even beyond his own range of vision.

"Missions will be tolerated as long as they serve a useful purpose. Those who really understand and appreciate what Missions and missionaries are aiming at are few and far between. Missions will be judged from an entirely utilitarian point of view by those who are likely to have political power. The more we stand for quality against quantity, the more unpopular we will be."

That is also worth pondering.

TWO GENERAL OBSERVATIONS

I want to close this NEWS-LETTER with two general observations which are relevant to this inquiry.

From several places there came unsolicited testimonials to the work of the B.B.C. during the critical weeks of last autumn. One writer from Africa says:

"The effect of the B.B.C. news is undoubtedly excellent. The B.B.C. news is believed here as being authentic. The fact that the B.B.C. so often reports adverse comment of British policy undoubtedly encourages people to believe in the general tone of the news."

From Asia comes this sober assessment referring to the widespread public debate in Britain:

"We find that some people feel that they have seen democracy in action... They have realized what freedom of speech and freedom of the press can do: this is great gain." Similar comments occurred in a number of letters.

There were not lacking those in Britain last autumn who characterized any kind of criticism of public policy as somehow lacking in patriotism. So to judge is to betray a fundamental unawareness of the real strength of democracy, and to misconceive at a crucial point the Christian understanding of what is involved in giving Caesar his due. Many of the letters I received from different parts of the world made it clear how religiously significant and perhaps politically so as well, was Britain's great debate.

My second observation is this. The real injury done by Colonel Nasser, an injury to his own people but equally to the people of many other lands, is that his actions have threatened to cut the nerve of mutual trust between East and West, between the relatively wealthy and the relatively under-developed countries of the world. That judgment, I believe, must stand whatever our views about the Anglo-French intervention as a way to repair the injury. But sinful men have no right to pass judgment and let matters rest there. It is a Christian insight based on the Gospel that we are all guilty before God, but that with Him judgment and mercy are combined. We dare not

let it be otherwise with ourselves.

If then we pass a judgment on some political action with which we disagree, in this case that complex of policies which led to the unilateral decision by Colonel Nasser to nationalize the Suez Canal company, we are the more under an obligation to see to it that our own reaction is not a self-centred one. Mercy in international affairs means the "haves" helping the "have-nots". There are many "have-nots", including Egypt. The Christians of the West have a solemn obligation to use their influence to ensure that men and women from the West shall go out to serve that world which they no longer rule. Service will no doubt call for judicious capital investment. But fundamentally it calls for something far deeper and more important — personal involvement by persons in the local situation so that the experience of the "haves" can be mediated to the "have-nots" by processes which are organic to the local situation and not alien to it. There is no space here to develop the theme. But what I have briefly indicated here is the core of the argument of an important book by S. Herbert Frankel, Professor of Colonial Economic Affairs in the University of Oxford, with the title *"The Economic Impact on Under-developed Societies — essays on international investment and social change"*.

That sounds a mouthful! But the book is right on the mark and speaks straight to the ordinary man. It is a forthright appeal for the export of the right kind of men and women from the privileged West to those who will welcome our service if it is given in the right spirit. Let me quote his last few sentences:

"There is only one way of building a system of effective co-operation in society—building a civilization; that is by building it daily, wholly, unselfishly; until to each one in his daily task the unaccustomed becomes the accustomed, and the way which was no way becomes a way, a path—a road—across the valleys and over the mountain tops.

"It is an old recipe but it has not lost its efficiency, as I learned when a very 'modern' social psychologist told me in America recently: 'we have found an unfailing remedy for racial disharmonies—we get people to work together at a common task; the task takes over and new illumination lightens up the scene.'

To that let me add a realistic assessment of the same idea in the words of one of our missionaries in Iran:

"There is no doubt that this is the day of the Christian's opportunity to create a live understanding of true neighbourliness—of

man's immortality in Christ. It is equally a day of great loneliness for the Christian who can see so much of neighbourliness continually destroyed by purely secular attitudes and behaviour on behalf of those who come from the 'Christian' West."

A PRAYER TO BE SAID KNEELING

I began with a request for prayer. Let this NEWS-LETTER close with a prayer taken from John Baillie's

A Diary of Private Prayer :

"O Thou desire of all nations, in the knowledge of whose love and power there is salvation for all the peoples of the earth, hasten the day, I beseech thee, when all men shall acknowledge thee as Lord over all. Hasten the day when our earthly

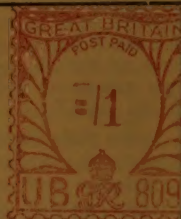
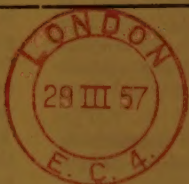
society shall become the Kingdom of Christ. Hasten the day when thy presence and the strong hand of thy purpose shall be found not only in the hearts of a few wise and brave men but throughout the broad land, in court and council-chamber in workshop and market-place, in the city and in the fields. And whatever I myself can do, give me grace this day to begin through Jesus Christ. Amen."

Your sincere friend,

Max Waman

General Secretary

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BOOKS OF THE MONTH

**The Significance of the Cross*, by F. W. Dillistone. (Lutterworth Press, 1945—out of print. Published in the U.S.A., Westminster Press, 1944; \$2.50.

†*The Economic Impact on Under-Developed Societies—Essays on International Investment and Social Change*, by S. Herbert Frankel. (Oxford, Blackwell, 1953.) 16s., by post 16s. 9d.

The *Economist* for February 9, 1957, contained an article with the title *Liberty, Equality, Sorority* the opening words of which ran: "One aspect of the Suez venture has not yet been fully explored: its ultimate effect on the Commonwealth..." The discriminating reader will want to get hold of this intriguing article with its reminder of "the mental adjustment that is now called for".

† Obtainable from C.M.S. Publishing Dept.

* May be borrowed from C.M.S. Library